

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MARCH 13, 1902.

VOL. IV, NO. 18.

The Forty-seventh session of the Southern Baptist Convention will meet in Ashville, N. C., on May 9th; Woman's Missionary Union, Auxiliary to the Convention, will meet at the same hour and at the same place; The Baptist Young People's Union will meet at same place at 10 a. m., of May 8th; and the American Baptist Educational Society will meet Thursday afternoon, May 8th.

All the railroads east of the Mississippi and south of the Ohio rivers have made a rate of *one fare for the round trip*.

The Convention sermon will be preached by Dr. F. C. McConnell.

While Baptists hold every principle and item of truth that is taught by any and all the denominations of Christendom and all the peoples of heathendom too, yet there are some things that Baptist people hold and teach that are not held and taught by any other body on the face of the earth. Here are some of them, and right well are they worth noting:

1. Christ our only guide.
2. The Bible our only rule of faith and practice.
3. A converted church membership.
4. Immersion in water in the name of the trinity, the only Bible baptism.
5. Baptism of believers only.
6. Each church distinct and independent of every other church or body on earth.

The *Interior*, possibly the brightest and ablest Presbyterian paper extant, is authority for the following pungent, good humored paragraph: 'Infant Baptism,' by Rev. Moses Patten, is a painstaking, exegetical study of all the Bible texts referring to baptism at all. It is, and intends to be, 'severely logical.' But, notwithstanding its microscopic examination of words and phrases, it fails to convince the reviewer that the practice of infant baptism rests, or can rest, or need rest, on proof texts or covenants. It rests, and may be content to rest, upon its 'sweet reasonableness,' and Mr. Patten's chapters devoted to 'the peculiar duties, responsibilities and privileges of parents' are far more satisfactory than those he devotes to the support of his proposition that 'The Abrahamic and the Christian are one and the same church,' or his painfully elaborate argument that 'Baptism is another form of circumcision.'

This good Presbyterian brother who edits the leading Presbyterian journal of

the land would seem to suggest that the old well trodden paths so long pursued by advocates of "infant baptism" must now be abandoned on Scriptural grounds. It is a pity as well as a distinct loss to the Christian world that intelligent men will cavil over questions which are altogether settled by the Book.

Coming up on the Ship Island road a few days ago, a Catholic priest was entertaining the crowd with

They Did Not Meet. wonderful stories about the glories of the "mother church." And by the way he said he was the man who once challenged Dr. Graves for a debate but never could get to meet him. (The reason he did not meet the Dr. was all his own wisdom—he had sense enough to leave town on the very train that brought the Dr. to town for the purpose of meeting him.) Among the passengers on board was a young Baptist preacher, in citizen's clothes, who asked the gullible little priest this question: You claim that Peter was the first Pope, and a married man, why is it that the Pope now is not allowed to be a married man? The priest said in reply that Peter's wife died before he became Pope—died of the "fever." What fever? queried the preacher. You know the "fever" that the Savior speaks about, answered the priest. That was his wife's mother, said the preacher, and she was healed and did not die at all, at that time—whereupon the priest turned red in the face, "swelled up" and would not talk with such an ignorantus any further!!!

Starvation and ruin stare the fair island in the face, unless the United States will show them more favor in sugar legislation than it looks now like she is going to do. To save the Cubans from being swept off the face of the earth this government went to war with Spain, promising as a result to give them independence so soon as they were ready to receive it. After three years, they have shown themselves willing and worthy, having established a constitution and elected a President who will take his seat now in a little while.

But we have not yet done that which will do Cuba the greatest good. She wants a market for her sugar, and we will not let her have it. President Roosevelt has almost broken his party in twain over the matter, and yet they won't do it. The first message the president-elect of Cuba, Gen. Palma, sends to us to help them get a market for their sugar and tobacco, and yet we won't do it. Shame on the government for such an outrage.

We have seen the following enumeration of the different ways men and women support the cause of Christ and the churches. Look into them and see which one of them is your way. If you can't find "it" here, you may know that you are "neither flesh, fowl, nor good fat herring."—Only a sponge, that is all!

1. The careless way—giving something to every thing just because it happens to come your way.
2. The lazy way—getting the money by fairs, concerts, lectures, socials, bazarrs etc.
3. The self-denying way—saving up the cost of a few luxuries for a few days, and then give their cost to the cause.
3. The impulsive way—giving from impulse as much and as often only as love, or pity, or sensibility prompts.
5. The heroic way—limiting ourselves to a certain amount and then give all the balance, which is said to have been John Wesley's way.
6. The equal way—giving to God just as much as we spend ourselves.
7. The regular and proportionate way—on the first day of the week, as we have been prospered, to lay by in store for the advancement of the cause of Christ on earth.

From a paragraph in *The Religious Herald* of last week, we infer that things were pretty warm in the Constitutional Convention in Virginia recently, over the question of inserting in the new constitution now forming a local option clause. The measure failed and the Herald says, "Our next appeal will be to the legislature." Mississippi has tried both of these, and failed in both. In 188—when the Constitutional Convention was in session, an effort was made to incorporate a prohibitive clause but it failed. Then in our legislature which adjourned yesterday (March 5th) a close fight was made for statutory prohibition, the measure failing in the senate by two votes.

North Carolina has recently had some agitation in the matter of better prohibitive laws. So it seems that the fight for the church, the home and the manhood of the land is on in earnest throughout the land. There is to be no cessation of hostilities until the enemy is driven from the country. The prohibitionists of Mississippi must organize. The State Prohibition Convention must be revived, and work begin in earnest. A little activity and co-operation among our forces would have given us the victory, in the late session of the legislature.

The Water Valley church has bought a \$1,200.00 vocalion. The firm of Patts & White of this city, got the order.

THE BAPTIST.

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—BY THE—

MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—

Jackson, Mississippi.

T. J. BAILEY, EDITOR AND MANAGER.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid up before ordering paper stopped.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

To Everybody.

It is again necessary to make explanation about printing marriage notices and obituaries and resolutions. Our terms are printed in full at top of second page every week, and yet friends will send death and marriage notices too long for free insertion; without enclosing cash to pay for the excess of words. Let it be emphasized that 100 words will be printed free in every case, (or 25 words in marriage notices) so that none, however poor, may fail of a notice in our columns, if desired. Some send long notices without cash; and many more send words in excess of the limit ranging anywhere from five to 200 or 300, and sometimes more. Hereafter, if the notice contains one word over 100 and the one cent does not appear, the notice will not be published in these columns.

We are forced to this course, because the writers of obituaries will persist in writing more than 100 words, and sometimes a good deal more and send no money. If you send an obituary and it does not appear, you will understand from these words the cause.

Do not send obituary, saying, "if it is too long, cut it down." Count the words before sending, and, if there are over one hundred, cut it down yourself, or put in one cent for every word in excess of 100. The editor cannot know what portions you would cut out; so fix it like you want it before sending it, and then all is right.

The Preacher and the Saloon.

The work of the preacher of the Gospel is to minister to the spiritual wants of the people in the radius of his influence. His work is a success only so far as he succeeds in leading people to abandon their pursuits after "the works of the flesh" and long for the fruits of the spirit in their own development, which is seen in "love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance."

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March 13,

Climatic Theology.

At the February meeting of the Chicago Baptist Social Union, and its 25th Anniversary, Dr. W. W. Landrum, the popular pastor of the First church Atlanta, was the principal speaker. His theme "Twentieth Century Baptists" was a very choice one and gave opportunity to say some very choice things, which greatly pleased his audience, provoking them into frequent applause.

Of late years it is quite customary for our northern and eastern brethren to invite some distinguished southerner to address them on these annually returning social occasions. And with one or two exceptions, these "southern orators" have, on these trips to the north and east said things that reflected upon the people "down south," and it hurts their brethren very much to know that a leader among us could not go away on a festal occasion without throwing cutting insinuations back at his people.

Dr. Landrum did not deal in that sort of thing as much as some others whom the reader can recall. But he felt called upon to apologize for his southern brethren. In contrasting, good naturedly, the high-churchman of the south—the "landmarkers"—with the "broad churchman" of the north, whose habitat was near a certain great University (Chicago), he justified the differences by asserting that anyhow "Theology will vary somewhat according to latitude; but theology is only man's word about God's word."

His definition of theology—man's word for his understanding of God's word—is very good indeed; but the varying "somewhat according to latitude" is very wide of the mark.

If the difference in theological views was climatic or dependent upon the latitude of the earth a man lives in, all persons in Chicago would be of one theological mould, and all those in Atlanta of another, according to the difference in "latitude." Then when a man moved from one latitude to another, as from Atlanta to Chicago, his theology would undergo a corresponding change—not in one man, but in all men, or the great majority. But the fact is, just the opposite rule holds good. Most people live and die holding to the theological notions surrounding them where they were "born and brought up."

Then to carry the investigation a little further. If a man should go from Atlanta to Pekin he would be a Confucianist; or, if he should stop in Constantinople he would become a Mohamedan; or, if he should come from Pekin or Constantinople to Atlanta, he would become a Christian. And after he was a Christian, he would still have trouble, in knowing what all the many different churches of Atlanta meant by their different views of things theological, living in the same climate or latitude as they do.

No sir, a man's interpretation of God's word does not depend upon what meridian of latitude he may happen to live on, nor vary with his moving from one meridian to another. It is a great pity that so great a speech as the magnificent Landrum got off

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in Chicago, should have contained this one sentence. It was the little fly that all but spoiled the great pot of very fine ointment.

Notes and Comments.

Religion, to be enjoyed, must be employed.

However sound one's doctrine may be, it will not disturb the devil very much, until it begins to affect his conduct.

Rev. E. D. Solomon, late of Clarksdale, Miss., has been settled as pastor of the Baptist Church at Kaufman, Texas. We wish you well, brother.

The Prince only spent two or three hours in Milwaukee, but during that time enough beer was consumed to have floated the Emperor's new yacht.

The Baptist Standard announced last week that Dr. Hatcher had become "Corresponding Editor" of the Baptist Argus. It takes "news" a long time to reach Dallas from Louisville—at least three months.

"Whatsoever a man soweth that shall he also reap."—Gal. 6:7.

Sow a thought and reap an act;
Sow an act and reap a habit;
Sow a habit and reap a character;
Sow a character and reap a destiny."

It is reported that Count Tolstoi, the Russian novelist and philanthropist, died on February 15, at Yalta, in the Crimea. The news comes through a private letter to a lawyer. Because of rigid censorship nothing about the death can come out in the papers.

Judge Tuthill says that the "spanking age" is passed at ten, after which time it does no good "to spank" children. That may hold good in Chicago; but we have—yes, truly! we have a "faint" recollection of a spank after that date that did good—in Mississippi.

A Congregational church in Chicago (of course) has "called a Superintendent" to their Sunday-school, pretty "much in the same way a pastor called." Is not the idea a good one? Of course it is a "departure," but it is in the interest of better service for the church, may be a good one.

Dr. John Clifford, than whom there is no greater English Baptist, has written a book, telling of the English Baptists, who they are and whence they came. He shows very clearly that there were Baptists in old England a long time before "1641." Had the book appeared some years earlier the world would have never heard of 1641, in all probability.

Here is encouragement for many, many parents, if they need it. When the present learned and distinguished Arthur T. Hadley, President of Yale, was a small boy, he was "eccentric," without "promise" and a great "disappointment" to his parents,

who thought he never would amount to anything. The same is true of a very, very great many of the greatest, most distinguished and useful men in the world today—in childhood they were without "promise" and a great "disappointment" to their parents.

"Silence does not always mean contempt. Often it means consent. One of the commonest proverbs is, 'Silence gives consent.' Sometimes a man's silence means that he does not wish the matter pressed, since to press it would be embarrassing; and, to be silent he thinks will help 'to hush it up.'"—Western Recorder.

You said something then—as usual.

"There is a great gulf between the man who 'depends upon the Word,' in his preaching, and the man who 'depends upon the Spirit.' Baptists rely upon the Spirit to carry the Word (of truth) and not the Word to carry the Spirit. You can't 'illuminate the truth'—it is self-luminous; but the Spirit illuminates the heart so that it receives the truth. Or, at least, that is the Bible idea of it.

Oh, you don't go to the prayer meeting, do you? Well, now, that is a pity about you! If you were to go once or twice maybe your "rheumatiz" would not hurt you half as bad as it does. Then a church is one of the best places on earth in which to die, even if the going should kill you. And, it may be that your not going is really "killing" your pastor, of whom you are truly very fond. Go to his rescue in the matter of the church prayer meeting, won't you, for Christ's sake?

News comes by way of Tacoma, Washington, that the empress dowager of China has issued an edict that the feet of Chinese girls shall be allowed to grow naturally. If this is true, it is a long stride forward. Having this heathen example for our guidance and encouragement, it seems that some one with authority should rise up and declare that the bodies of American girls shall be allowed to grow naturally. Then there will appear a more vigorous progeny, and suffering will be amazingly diminished.

"The Evangelical Union," composed of all the Evangelical missions in the Philippines, held their first meeting in Manila, Jan. 8th. There were about 800 Philipinos present, among whom were "several noted political leaders." It was developed in this meeting that "the work begun by the Episcopal High Churchman among the natives nearly three years ago has so nearly disappeared as to be little more than a memory today." These High Church folks thought that, on account of the close resemblance between them and the Catholics, the Philipinos would flock to them like doves to their windows, but they were mistaken. A "prominent" native explains it this way: "When the Philipino people wish priests and candles they will not forsake the Roman for a church so very much

like that which the Friars planted here."—See!

It does not matter whether you say "retiring" or "untiring" secretary, Rowe, the Corresponding Secretary of our Convention Board, will tip the beam as high as any living State secretary when it comes to a show down of work done in the churches in behalf of missions. And when he moves himself aright he can sweep a congregation off their feet as nearly as the next one. We have been caught within the sweep of his power and know whereof we speak. And there is not a harder worked man in any State than he; and yet, he makes no noise about it all, not as much sometimes as many of his brethren think he ought to make.

A Baptist lawyer, up in Minneapolis, is training his batteries upon those preachers who "seek notoriety and get out of their proper spheres" by running off to clubs and Washington birthday meetings, to discuss public questions, rather than in their pulpits. This disciple of the great Blackstone thinks that the pulpit is the place for the discussion of "public questions." We do not like too much hobnobbing with clubs ourselves; we like that just about as well as we do the miscellaneous use of the pulpit for the discussion of the so-called "public questions." Better far for the preacher to stick to his preaching, only touching upon "public questions" incidentally and illustratively.

Miss Helen Gould, one of the queenliest of American women, has just made a tour of the South and West. She spent a Sunday in Atlanta. Sunday she went to church, and then returned to the hotel. In the afternoon, some of the "swell" members of Atlanta's society people, wanted to take her out to see the sights and "do" the city, she declined, saying, that she "never rode on Sunday."

How different from most other "great" people is this rich, yet plain American woman. The people who planned Prince Henry's itenary had no more regard for Sunday than if God had never thundered from the skies "Remember the Sabbath day, to keep it holy." We know lots of "good" people who take advantage of Sunday to take long trips and have their children do likewise. Is it not time to halt, and observe the wishes of our Lord in this matter? Surely it is.

Fifth Sunday Meeting.

5th Sunday meeting of Harmony Association, is to meet with Tuscola Church on Friday before fifth Sabbath in March, 1902. Program to be published in The Carthaginian. Brethren of the Association will please be on hand to make the meeting profitable.

T. E. MORRIS.
Moderator.

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.

THE BAPTIST.

March 13.

Points for Foreign Mission Workers.

BY R. J. WILLINGHAM, COR. SEC.

Thousands of our people are praying and giving and talking for the great work of world-wide evangelization. During March and April we expect large contributions. In obedience to the instructions of the brethren, we have sent out a number of new workers. Others will leave in a few weeks. The Annual Reports, which are being received from the missionaries, will cheer the hearts of the brotherhood when we meet in Asheville. It is important that our churches shall meet all obligations before we go up to that meeting. As this subject will be before us Sabbath after Sabbath for several weeks to come, we earnestly urge upon all of God's people to pray that the pastors and other leaders shall be given wisdom to present the work to the people. We think it would be well every Sabbath morning to have a special prayer for God's Spirit to descend upon our churches during these weeks, for not one Sabbath will pass without hundreds of churches taking their Foreign Mission collection. Let us look to the Lord of Hosts to open the hearts of our people to do liberal things, and God will hear and answer us if we in faith look to Him.

PLANNING.

In any secular work the man is wise who lays his plans in undertaking an enterprise. Why should not God's people act with equal wisdom? A Brother recently wrote and inquired what was the best way to take a Foreign Mission collection. This, of course, varies according to churches and their regularly adopted plans, but we think almost any plan can be helped by this suggestion. Let the pastor on a certain day, after earnest prayer, present Foreign Missions to the people, and then after the sermon, let slips of paper be passed with pencils, and each one asked to subscribe what he or she will contribute. This amount can be paid monthly, quarterly, or at such time as is designated. It is not best to take a lump collection for four or five objects at once. People do not give as liberally in that way. State definitely the object for which the collection is taken, and let them give as unto the Lord. It is not wise to take up a hat collection without first preparing the minds and hearts of the people, and even after those are prepared, most persons have not enough ready cash with them to give without notice. Let them subscribe, and then after the subscription have a committee in the church, composed of those who love God and His work, go and see every member who has not subscribed, and try to get a contribution. It is well in taking the collection for the pastor to name the amount which it is thought best to raise. Large-hearted people would rather give freely to raise a large amount, than to throw in a pittance to raise a small amount. Many churches which have given twenty or thirty dollars would rejoice in giving two or three hundred, if the work is presented properly to them. We know of some which have gladly gone up

to five hundred dollars, thus paying the salary of one missionary.

OUR ASHEVILLE CONVENTION.

We look for a large delegation to be at Asheville, May 9th. We hope to see many of our laymen as well as the preachers. A wonderful impetus can be given to our work if every pastor, where it is possible, will try to bring a few members from his church to catch the inspiration of the great meeting.

RECEIPTS FOR FOREIGN MISSIONS FROM MAY 1ST, 1901, TO MARCH 1ST, 1902. ALSO AMOUNTS ASKED FOR THIS CONVENTION YEAR.

Kentucky.....	\$14,657	62.....	\$ 20,000
Virginia.....	13,049	76.....	30,000
Georgia.....	12,464	54.....	25,000
South Carolina...	7,859	05.....	13,000
Alabama.....	6,525	21.....	13,000
Missouri.....	5,844	65.....	11,000
Texas.....	5,555	95.....	25,000
North Carolina...	5,431	38.....	13,000
Tennessee.....	4,213	81.....	13,000
Mississippi.....	3,643	74.....	11,000
Maryland.....	2,943	80.....	8,000
Louisiana.....	1,948	29.....	4,000
Arkansas.....	868	90.....	5,000
Dist. of Columbia	476	70.....	1,500
Florida.....	394	38.....	2,000
Indian Territory.	161	61.....	500
Oklahoma.....	35	38.....	500
Sundry.....	60	75.....	4,500
Total.....	\$86,135	52.....	\$200,000

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VII.

Second Period of the Galilean Ministry—Continued.

Jesus Walking on the Water. Matt. 14:24-36; Mark 6:47-56; John 6:16-21: As night drew on and the Lord had not returned from the mountain, the disciples took boating to return to Capernaum. It was a dark, stormy night, and the disciples were worn out with rowing against contrary winds. At three o'clock in the morning, they had proceeded not more than three or four miles. At this period of the disciples' distress, Jesus was seen walking on the water. When the disciples saw Him they were afraid, thinking Him an apparition, but the Master stilled their fears by saying to them, Be not afraid, it is I. Peter desiring further to test the truth of the statement, asked to be allowed to walk upon the water to meet his Master. As he proceeded he became frightened, because of the wind and began to sink, but the Lord reached out His Hand and lifted him into the boat, but not without rebuking him for his lack of faith. Immediately on their entering the boat, the winds ceased, and those that were in the boat worshiped Him, saying, Of a truth, thou art the Son of God. This possibly, the first public confession of Christ's Messiahship and that too by others than His own disciples.

They did not land at Capernaum, as contemplated by the disciples, but at Gennesa-

ret, and the people of this place sent for the sick from all the region round, that they might only touch the border of His garment and be healed. "The presence of Jesus is our comfort in the storms, His power turns the storm into peace. He transforms the contrary winds into favoring gales. He brings good out of seeming evils. He transfigures bodily sickness into spiritual health."

Discourse on the Bread of Life. John 6:22-71: The day after His experiences at Bethsaida, Jesus and his disciples went to Capernaum. In the meantime the multitudes who had been with Jesus at the feeding of the five thousand, the day before, not finding Him, took boats and crossed over to Capernaum. When they had found Jesus, in reply to their inquiry whence He had come, He delivered that most remarkable discourse on the "Bread of Life," in which, He first showed the people that they were seeking Him for only material and temporal blessings. He urged them to work for the meat that would not perish, but would give them eternal life. He taught that to do the works of God was to believe on Him whom God had sent; that the Father gave the true bread out of heaven; that Jesus was that bread of life, and all that would come unto Him should neither hunger nor thirst; that He would in no wise cast out any who come unto Him; that no man could come to Him except the Father would draw Him; that He would give this living bread which was His flesh for the life of the world; that they could not have the true life without eating His flesh and drinking His blood, and that only those who had the true life would live forever. Many of the disciples thought this a hard saying and walked no more with Him. The Lord said to the twelve, Would ye also go away? Peter answered in emphatic terms, that they would remain faithful. It was at this point that Jesus first intimated that one of the twelve was a devil.

The crisis had come in the Lord's ministry. The expectancy of the people that a deliverer from foreign rule had come, had reached its culmination. The time had come when He must set forth His real relation to the world. He had now to sift out the true from the false and to choose a few of the faithful and tried, to train and prepare for the great work of giving the way of life to the world after His ascension to the Father.

Discourse on Eating With Unwashed Hands. Matt. 15:1-20; Mark 7:1-23. The Scribes and Pharisees from Jerusalem, who had come to see Jesus, complained that they had seen some of the disciples eating without having first washed their hands. In reply to their asking why they did this, He quoted the prophecy of Isaiah, where it is written: This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. He then showed them how they had violated the commandments to keep their own traditions, and closed the discourse by telling them that it is not what enters, but what proceeds out of the mouth, that defiles the soul.

1902.

Field Notes.

After a few pleasant hours spent with Bro. Lowe in his pleasant home, the paperman made his way to Duck Hill. A day and night spent here interviewing the Baptist brotherhood resulted in some renewals and forming a number of very pleasant acquaintances. This was the beginning of a trip through north Mississippi. This part of the State has suffered two failures in crops—Last year being too dry and the year before too wet. The writer hears more complaints of hard times here than elsewhere in the State. Many good Baptist people are met with who "would like to take" their State paper, but the times are too hard. It is to be hoped that the country will be favored with a good crop the present year. Still the paperman finds some who say, "yes; I want THE BAPTIST. The times are hard, but Mississippi Baptists ought to take their own paper." The readers may be assured this is not disagreeable music to this scribe.

Two days spent in Grenada was rewarded with a number of new names and also a number of renewals. Rev. W. J. Robinson is the efficient pastor here and he is evidently doing a good work in the town. He was very helpful to this rambler and he appreciates his kindly efforts to place THE BAPTIST in the homes of his people.

It being prayer meeting night the writer greatly enjoyed the prayer meeting. The saints were in attendance and seemed imbued with the spirit of the service.

May the Lord greatly prosper his cause in this growing little city. In the home of Sister A. G. Williams the writer was comfortably and pleasantly entertained. He feels himself indebted for special kindnesses shown him in this home. By the way, Mrs. Williams is a sister of J. B. and J. H. Gambrell of Texas.

BATESVILLE.—Here the beloved A. A. Lomax is the honored pastor. In the home of this man of God two days and nights were happily spent. Bro. Lomax, his beloved companion and daughter know how to make the stranger brother feel at home. God bless these restful Bethany, that bring so much cheer to the way-worn traveler. This scribe had the pleasure of preaching the Word to these saints morning and evening, 1st. Sabbath inst.

Bro. Lomax, though not so young as some other pastors visited on the trip, is yet buoyant in hope, zealous in every good work, and uncompromising in his devotion to the growth and development of the Master's cause. Noble servant of God! May riches of grace, be his now, and a crown of rejoicing then. Minister's meeting having been called at Harrison, the scribe thought it well to take in the meeting, and enlarge his acquaintance among the preachers. In this meeting the elder brethren and the young men freely mingled and took council together as to ways and means of promoting the interests of the kingdom. It was good to be with the servants of our Lord, and listen while they talked about Zion. There were present about a dozen preachers and it was

resolved to hold these meetings quarterly. The Secretary, Bro. Bunyard, will furnish a report of the meeting for THE BAPTIST. Hence, these brief notes will close.

O. M. LUCAS.

P. S.—It should have been stated, that only one family in the Batesville church will not after this date, have THE BAPTIST sent to their home.

To the Children.

NO. VI.

DEAR CHILDREN: There is so much sameness in all school life, that I shall skip four years, which will bring us to the year 1835. I did not go to school that year—One of my brothers had become of age and was appointed our guardian. Another one of my brothers married, and my guardian and I went to live with this married brother. These two older brothers rented a farm which they cultivated with slaves. These slaves lived in the same kind of house that their masters did, and in the main, ate the same kind of food. The slaves were not furnished sugar and coffee all the time. There were many well-to-do white families who did not have sugar, coffee and flour all the time. Of course the slaves worked more than the negroes do now; but they were fed and clothed, and cared for in sickness and in old age. The white children called the old men uncle, and the old women aunt. We were taught to do this in respect for their age.

Well do I remember old Aunt Siah. She was a very peculiar old darkey. Two of my sisters and one of my brothers called Aunt Siah Mammy, till she made them quit it. Aunt Siah was very superstitious. She always stirred her soap with a sassafras stick and cooked it on the new of the moon. She declared the soap would turn back to lye if you stirred it the wrong way. I had great respect for this old darkey, and used to sit for hours and listen at her uncanny stories told in that peculiar, inimitable darkey dialect of the long ago.

There was one sad thing about this faithful old servant's life. She declared that there was no salvation for her. I do not know why she came to this conclusion. She died a few years after the war with no hope of a better life. It makes me feel real sad to write these unpleasant truths about poor old Aunt Siah; but O how much sadder to know that there are thousands of white boys and girls, men and women who have had so much more superior training than this old slave and yet, who are living out of Christ without God and without hope.

I used to go to mill for my brothers. The nearest mill was about ten miles from home. It was a water mill situated on a large creek in which we, mill-boys would go "in-er-vashin" while our corn was grinding. I had to carry three bushels of corn at a time. The corn was put into a large meal sack and placed on the bare back of a mule or horse. Sometimes the corn would not be equally divided, and it would give me a great deal of trouble. Once my mule fell down with me and the

sack and I slipped over the mule's head. I fell sprawling on the ground and the sack with its great turn of corn fell on my back. It was with some difficulty that I got out from under the sack. I was too small to replace the sack on the mule; so I had to go about one and a half miles to get a man to come and put up my corn for me. I have read of the "Mill-boy of the Slashes" who made a great man. Who was he?

This letter brings us to Mississippi again. UNCLE GEORGE

Colored Minister's Institute.

The Institute that has been conducted here for two weeks, has been of great benefit to us. And our conductor was Rev. M. K. Thornton, pastor of white Baptist church. He was in every way a spiritual teacher and deep reasoner. Therefore, be it Resolved, That we extend to him a vote of thanks for the instruction we received from him, and we pray the blessing of God may ever be with him in helping to lift up the fallen.

Resolved further, That we express thanks to our white brethren for this provision they have made in helping us to learn more about God's Word. And we ask our brethren for the continuation of these institutes for the betterment of our brethren morally, intellectually and spiritually.

N. C. WICKS, Chairman,
C. H. RISCE, Secretary.

Pastor G. W. Riley Resigns.

About two months ago Pastor Riley tendered his resignation as pastor of East Waco Church. On last Sunday the church took action on same and voted unanimously not to accept his resignation. He will enter the evangelistic work, his first meeting will be with Dr. Weaver, Lake Charles, La., beginning First Sunday in April. He will have with him a singer. Any pastor or pastorless church desiring his services, can address him at Waco, Tex.

Do You Wish to Prepare for Teaching?

Mississippi Normal College does for teachers what they need and they pass the examination and teach. A fine class of teachers is now here, others are coming. The head of this school is personally acquainted in fifty counties of Mississippi and will help you get a position. Enter now or later. Rates lowest. Write at once to W. T. Foster, Pres., Houston, Miss.

Laymen and Missions.

The March number of the Foreign Mission Journal is "Laymen's Edition." A copy of this issue should reach every Baptist in Mississippi. It ought to be read thoughtfully by every church member. Will you give one cent for it? Then write me a postal card requesting it and you shall have it forthwith for the card. Write your address plainly.

Sincerely,

E. B. MILLER.

West Point, Miss.

From McComb.

Resigning my pastorate of nearly five years at Union Springs, Ala., to accept McComb City, I reached here for the second Lord's day in January. It is needless to say that the church gave us a most cordial reception, and contributed in a substantial way, by entertaining us till we were comfortably domiciled in our own home. The Woman's Missionary Society gave us a heavy "pounding" on our being permanently located, so much that our spare boxes were swelling with weight and our hearts with gratitude.

The ladies are well organized, have efficient and punctual officers, and assemble in large numbers every week. It is delightful and encouraging for the pastor to meet with them. Besides giving regularly to our mission work, they are collecting a fund for a new church building, on which they have a considerable sum, to be increased by them at no distant day to one thousand dollars. The brethren who have been somewhat thoughtless on this matter are waking up, so that the probability is that their pastor will soon have on his hands the pleasure of another new house of worship, the third in his experience. But let the good work go on.

Since beginning, we have received ten members by letter, who give fine promise of usefulness. McComb City is growing rapidly. People are moving here in large numbers. And it is a healthy sigh when they bring their church letters with them and join with us. An example which should every where be imitated. Why should a country member, coming to town retain their membership in the old church, where they seldom attend and can do no efficient work? I am sure the city church will not only be glad to welcome them, but will be also strengthened by the addition.

I feel perfectly at home on Mississippi soil. There was my first pastorate, at Lexington and Carrollton—dear old places, where, with the contiguous country there are some of the dearest friends of my life. Here a score of years ago I had the honor of becoming the personal friend of Pittman and Sproles and Rowe and Cohn and Bailey, and many others. Some have passed over the river, and heaven is nearer and Christ is dearer for their presence in that sweet home beyond the swelling flood.

We have had almost continuous rain since my arrival, but the Sundays have been uniformly bright and warm. Large and attentive congregations have greeted us. The worship has been uplifting, the fellowship good and pleasant, and every thing points to efficient work in the future.

McComb City, including the suburbs, has by the census, 6,500 inhabitants. From present outlook it will be ten thousand long before Uncle Sam again takes up his pencil to enumerate. May we grow in spirituality and consecration as we build up our numbers and material resources.

Bro. S. W. Sibley, whom I had the honor of succeeding in the First Church, is mov-

THE BAPTIST.

March 13,

ing on splendidly with his new church in East McComb. I have known him for twenty-three years, and to know such a man is to honor and love him. Many are the friends he has here and many are the praises spoken of his goodness and efficiency.

THE BAPTIST comes regularly, affording richness in mental and spiritual repast.

A. P. PUGH.

McComb City, Feb. 24, 1902.

Field Notes.

YAZOO CITY—This is the Field where the beloved W. J. Derrick has wrought so nobly the past two or three years. What a beauty is the new brick church! Not quite complete yet, but a beauty nevertheless. When the new seats are placed, it will be second to none in attractiveness and convenience.

This building is the reward of faithful, persistent, determined effort upon the part of the pastor and his people, the history of their struggles, and the almost crushing disappointments met with in the progress of the work would make a readable chapter. But as the paper man does not write history, this task will be turned over to another.

It is the purpose of these saints to ask for State Con. in 1903. The paper man votes yea, now. These are a noble people. Three days spent in the city and visiting from house to house swelled the list of readers of THE BAPTIST to about 40. More than half of these are new subscribers. THE BAPTIST man gratefully acknowledges his indebtedness to the efficient aid given him in the canvass by the pastor who said, "I think of no effort from my people that could be more profitable to them, than aiding to extend the circulation of THE BAPTIST." The value of the pastor's assistance can hardly be computed. His Cherry—"this is Bro. L.—THE BAPTIST man, I am introducing him to the people, and I thought you would like to read our State paper." How could he—ye scribe—fail to take subscribers? Anyway, he got them, and now they are happy as they read THE BAPTIST.

In the home of the pastor and Dr. Kelly this scribe was most royally entertained during the stay.

Bidding adieu to the kind friends, the next objective point was Greenwood. Here, Bro. J. B. Lawrence was making preparation to bid the flock adieu, and he himself to Tennessee, and preach the word for the Brownsville saints. It was the pleasure of this scribe to hear the farewell sermon of the pastor which was both timely and instructive. The church here has extended a call to Rev. W. M. Burr, of Greenville, to the pastorate of the church. Whether he will accept, the future will reveal. Some renewals and a few new subscribers rewarded this visit.

Another Arkansas friend and Bro. Rev. J. R. Hughes, bade the paper man welcome to the town and to his home where pleasant memories were recalled. It was a real delight to share the hospitality of these friends of yore.

The nice Baptist church in this town is

the fruit of his toil while pastor of the church. He is at present Superintendent of Public Instruction for the county; and he preaches to some churches in reach of the place. Bidding adieu to friends, a short run brought the Rambler to the town of Carrollton.

Here Rev. J. H. Cason is pastor.—By the way, he also was in Arkansas for several years and he and the writer had the honor of serving the same field—Alma and Vanburn. This beloved Brother is so full of human kindness that the visit to Carrollton will not soon be forgotten. He boards with Brother Long—a good Methodist Brother, but whose better half is a Baptist. In their pleasant home a day and a night was spent. The severest cold of the season had him in its grip. But thanks to careful doctoring by Bro. Cason and a bath tub with plenty of hot water furnished by Sister Long its force was broken, and boarding the train at 7:30 a. m., Winona was soon reached. This town had been visited before. So he tarried with the ubiquitous Rowe until 4 p. m., when the northward journey over the I. C. began. Of this trip he will have something to say later.

O. M. LUCAS.

The Condition in the Delta.

This year finds the Delta with four or five less preachers than last, so far as I am able to learn. This means that some places which were supplied with Baptist preaching last year are without it this year. There are some reasons for this state of affairs. Some have thought best to leave the work because of ill health and others for various other reasons. As a result our work is suffering and must continue so unless there is some movement for an advance.

Some of these churches are weak and feel that they are not able to support a pastor and they are not. Therefore, they make no effort to secure one. At other points where there are no church organizations there is not a sufficient amount of interest on the part of the Christians to organize into a church and secure a pastor. We need very badly what we have not got. In many places there are Baptists, and they need some one to arouse an interest in them, enable them to see the necessity of a church and the need of doing Christian work. After this is done some one is needed on the field, to take up this work and carry it on. A live preacher, one with the love of the Master's cause, having the burden of the great commission upon his heart. The men who are afraid to work and are hunting easy places are not the ones to succeed here, or anywhere, as for that. Men are needed who are willing to endure hardships for our Savior. Men with discretion. Some of our work has suffered doubtless very badly for a lack of this.

While the man is going down in the well it is absolutely necessary for somebody to hold the rope, and unless this is done our cause here is destined to suffer much. The people here are liberal, taken as a whole,

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but a few can't support a man for one-fourth of his time. Help is often received from those who are not Baptists and from those not Christians, but when their contributions are divided by two or three they do not go very far. This country is very productive, but let it be remembered that expenses are in proportion. It requires more to live here than it does in the hills, or at least more than it did where I was once pastor.

Let not this fact be lost sight of, where we fail to occupy the field our people are being gradually drawn into other churches and when once there, in the majority of cases, are there forever. I have in mind some who are very strong and enthusiastic supporters of other churches. We failed to work the field and it is a natural consequence we failed to reap. A few days past I was talking with a minister of another denomination who is acting as general missionary, locating men to labor with their scattered few and for others. He said, "We have the money but are short of men." I would that we had the money, money enough to keep men on the field year after year, and until that is true we will make very slow progress. God grant that the time may be hastened when our people shall be aroused to the importance of this great work. Think of the destitute places here. Look up your BAPTIST of August the 22nd, 1901, and read the statistics there as given by Bro. Solomon.

What will be the result if we do not make use of the present. The loss will be ours. "He that hath not from him shall be taken even that which he hath." Our loss will be others' gain. Other denominations put their money into their mission points. They are not on the field long before they have churches established and men there to be their pastors. I know two places, one of which is now building a house of worship and the other is soon to begin. We could have been doing the same if we had had men at these respective places. I trust that the time is not far distant when we will have good men on these different fields, men who have a zeal for the Christ's cause, money to keep them there, and help build houses of worship. Cannot something be done to supply the needs here? May the Lord soon send in more laborers here is my prayer.

L. F. GREGORY.

Itta Bena, Miss.

Minority Rights.

Laws are made for the protection of the minorities; for they have rights, whether as a class or as individuals. Majorities have no rights that disregard or encroach upon the rights of minorities without their consent. There is a difference between positive and negative rights; the former cannot justly be disputed while the latter may be exercised as a protection. Under the latter comes the matter of "prohibition."

An idea seems to have obtained that prohibition relates to the liquor traffic only; which is a mistake, of course, for many other evils are prohibited by law, as well as all crimes. Restricting and restraining

THE BAPTIST.

Bro. Walker's Field.

DEAR BAPTIST: I take a little time to give an account of my work. I supply the same churches with the change from Mt. Pleasant to Berwick, a new church organized last fall. I have traveled over five hundred miles to my appointments, and to marry the people and to see the sick, so you see that I am a very busy pastor. My work is in fine working order, and with the help of the Holy Spirit, and the co-operation of the brethren, I hope to do more work for the extension of the Master's kingdom than in any previous year of my life. I have some money for Secretary Rowe, which I will forward soon, and shall continue to collect and forward just so long as the people give (and they will always give when the proper appeals are made) and as long as the Lord's cause demands it, and that will be until the last destitution in Mississippi is occupied and in all the world, I shall continue to plead for missions. Oh, if all the pastors in Mississippi were fully awakened to a sense of their duty, so they could enlist the people, until the 104,000 Baptists in our State were enlisted, what could we not do? The old Mississippi Association is advancing along all lines except we need some more active pastors, some have moved away, others are not working full time, and our prayer is that the Lord would send more laborers into the harvest. The Lord graciously bless the paper, its editor and all the readers and workers in his Zion.

Truly,

J. J. WALKER.

Gardner, Miss.

Reciprocity.

It was on the Lord's day immediately preceding the beginning of the Lenten season. The services at the church, especially at the evening hour, had been slimly attended. The preacher had been doing almost every thing to enlarge the attendance. He had special song services by vested choir of youthful singers, and sometimes announced to induce attendance that there would be no preaching. He had also joined in many amusements—card parties, theatres, balls, etc. "Now," he pleaded, "let there be reciprocity. I have joined you in your festivities, please attend the Lenten services."

This was a real occurrence. Did the people respond? Not in large numbers, and not at all for any length of time. They felt, and justly too, that the preacher himself did not believe in the importance and power of the gospel, that he had mistaken his real mission of instruction and training in Christ's teaching and requirement for that of entertainment and even amusement. Will the sensible youth retain respect for him? It was on another occasion in the cloak room, and just before the dance. One was urged to cease his profanity because of the presence of the preacher. The answer came quick and sharp and pungent—"If the fool has no better sense than to be in such a place, let him take what comes."

WALSH.

laws are a necessity to communities, and their enforcement is the only means of prosperity, peace and happiness. It is marvelous how some people can persuade themselves, that the best way to get rid of an evil, is to license it.

Prohibition imposes no obligation upon any; it simply denies the right to impose upon, discommode or injure others. Murder, theft, assault and all crimes are prohibited, as well as the liquor evil; the laws being evaded by all alike. The application may be made to all, of the convenient phrase: "prohibition don't prohibit." Why separate the liquor traffic from its class? Is it more reasonable to "license" one class than the other?

The "personal liberty" claim is the poorest dodge of advocates of license; for there is no proposition to deny them privileges for themselves, as they call it, but their right to force consequences upon others is the question. Whether they shall add such forces to train up the young, subject to the recognized evils is another. Indeed the word "license" itself indicates that it is not a right, and no amount of money for "revenue" or anything else, can remedy the evil results nor will it pay the expenses it creates.

Liquor is the means, not the cause of crime; it does not originate "perjury," but uses it, and yet "forgetfulness" is "winked at, by the unregenerate. The course of some professors of religion is strange, to say the least, and their conclusions very remarkable. While acknowledging the "matchless evil," they seem willing to compromise, and it is stated that leading ministers in New York are ready to consent to "running the saloons" on part of the Lord's Day. Nearer home: there is some talk of our legislature entertaining, if not adopting the South Carolina Dispensary law—i.e. making it a party to the traffic.

This liquor question and "pistol-toting" are evils with which no compromise can be safely made, even if admissible. If the State cannot protect local option, it has but one remedy left, which is the total prohibition of the traffic, as is the case in regard to the carrying of concealed weapons, throughout the whole State.

L. A. DUNCAN.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

The management is much encouraged at the way things are moving now. Renewals are good, and new subscriptions better than at any time in the history of the paper.

Dancing in the I. I. & C.

Let me thank you for the strong editorial in your excellent paper of February 6th, upon the resolution passed by our Annual Conference against the custom of dancing that is allowed in the I. I. & C.

If you will permit me, I will present to your readers some of the arguments I have heard used as a defence for its existence. And as there are Baptists as well as Methodists there, it might be interesting and perhaps profitable for them to know these facts. Let me say in the outset, there is no desire upon my part to do harm to the institution, but only good. I believe it to be a most excellent college, and its administration able and progressive. I wish also to say there is a strong religious sentiment there exerted by the faculty, and a large number of Christian girls. They have regular devotional exercises, a Young Woman's Christian Association, a Sunday School, and an hour for meditation, on Sabbath evenings. But their influence, we believe, would be greatly increased by the abolition of the dance from the institution. One of the most devout young ladies who has been in attendance there, said to me she believed it was harmful to the influence of the Y. W. C. A.

The first reason urged in its defence: That it is only among girls, and therefore there is no harm in it. Did it stop with girls only we would agree with them. But who will assert that? There is a great law of affinity, that like attracts like, become proficient in cards, though it be learned around the social table at home, by this law of attraction the young man gravitates to the card club, and at length to the gambling den. Become addicted to drink, it may be in the home circle, but it does not stop there, by some kind of attraction the saloon soon claims the victim. Become proficient in dancing, whether learned at home or in school, and is it not the exception to the rule when they do not gravitate to the ball room?

The second reason urged is: That it is good exercise. With that we agree, but are there not modes of exercise that have not in them the tendency to evil of the dance? Does not the gymnasium furnish a variety of exercises that meet the demand for healthful development? Are not the young ladies in our Christian colleges as healthy looking as those who dance the round dances and *germans* once a week?

The third reason: It cultivates gracefulness! That may be true, but does not physical culture as it is taught in our Christian colleges meet this demand? No one admires a graceful carriage more than the writer, but he does not want grace of body at the expense of grace of heart. Religion and dancing mix about as well as water and oil.

There may be some patrons who desire for their daughters the graces of the ball room. If there are such, and we believe their number to be small, would it not be better for them to employ a dancing master, than to subject so many young ladies to this temptation, which most of the pat-

rons of the school believe to be a magnetic rock against which many a Christian girl has made shipwreck of faith, if not of moral character, which statistics say is very frequent?

The fourth reason: That it is a State institution, and we have no right to meddle with it. Some people get very sensitive about church interference. Who furnishes most of the students but the church, who pays most of the taxes but the members of the church, who then has a better right to speak against a custom that is condemned by official utterance by every Christian church, and with their combined influence against it, it will have to go.

Did those who control the institution realize as do the ministers over the State, the influence of this weekly dance upon the young ladies, when they return home, I believe they would be among the first to abolish it.

P. E. DUNCAN.

Crawford, Miss.

The Delta Workers' Conference.

This body is expected to meet with the church at this place (Indianola) the fifth Sunday in this month. We are hoping to have a large representation not only from all over the Delta but from other parts of the State. Several prominent religious workers from this latter have indicated their intention to be with us. The two meetings we held last year were great, as all will testify who attended, but we mean this meeting shall be greater. It is sufficient to say that Brother Stacy Lord, of Greenville, is at the head of affairs, and will in due time publish the program. Make your arrangements to come, and send your name to my address.

Fraternally,

E. T. MOBBERLY.

Indianola, Miss. March 1, 1902

Pastors' Meeting.

DEAR BAPTIST:

Please allow me room in your columns to say to the preachers of the Oxford and Coldwater Associations, that a Pastor's Association was formed at Harrison on the 3rd inst., and they are cordially invited to attend the meetings of same. The first meeting was called together by Bro. Rockett. Ten pastors were present; Bro. Lomax preached opening sermon; Bro. Hargis was elected chairman, and Bro. Bunyard, clerk. Two topics were discussed—namely: "Why is it we do not have conversions at our regular weekly and monthly services?" The grouping of Churches for more effectual work."

The discussions were good. Some wonderful things were divulged—namely: One brother travels over four railroads to reach one appointment, spends \$75.00 during the year to reach all his churches and return, and spends seventeen days out of each month to make his appointments. Can any one tell of a greater waste of time, money and strength?

Our next meeting will be at Sardis, Monday following the first Sunday in April.

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The meetings will continue for two days each time.

Some have already asked—"are others than preachers allowed?" Yes, all the brethren and sisters are welcome to hear these discussions and participate in them, if they wish.

A regular program will be arranged for next meeting.

In His name,

R. L. BUNYARD.

Como, Miss.

Endowment Echoes.

Hazlehurst is happy! Of course, she is; people are always happy when they have done noble things. Fifteen hundred, seventy nine dollars and fifty cents is her endowment record made on yesterday, and there is more to follow. This is Hazlehurst, that sits upon her seven hills, and from her throne of beauty rules Copiah! God bless her evermore! Elder W. J. Williams is the new and noble pastor. He and I were school mates at the Theological Seminary. We called him "Old Bill," and we loved him. Thrice welcome he to our native heath, and to Hazlehurst, the royal. He has already won the hearts of his people and will doubtless do a noble work.

Our time is out July the 1st. Brethren, keep talking about "finishing it up" at the Convention. Brethren, our limit is July 1st.

All the pastors in the State ought to help. If the pastors will raise five thousand dollars, we will make it.

W. T. LOWREY.

March 11, 1902.

Resignation.

Today, after the morning sermon, at the request of Pastor W. M. Burr, the church was called in conference and one of the deacons read the following brief letter:

To the First Baptist Church, Greenville, Miss:

DEAR BRETHREN AND SISTERS—Having been unanimously invited to take the pastorate of the church in Greenwood, Miss., I hereby tender my resignation as your pastor, that I may accept the call to Greenwood, the resignation to become effective at the end of March 1902.

Truly and faithfully,

W. M. BURR.

By motion the letter was referred to the church which will meet in conference Tuesday night March 11, 1902. As the resignation is known to be final the church will accept it at this meeting and then appoint a pulpit committee.

This brings to a close one of the best and most useful pastorates.

I think God sent Bro. Burr to do a specific work in Greenville. He has done it, and now God is moving him to the point of all others, that his friends here would most like to have him go.

He is close to his old home, and the delta, where he has wrought so gloriously, still has him.

The history in the development of this church—in Greenville—in general benevolence, under Bro. Burr—is marvelous. Last

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year, the gifts reached over \$800.00, having gone from \$175.00 to this figure during the present pastorate of about five years. Any church is to be congratulated upon having Bro. Burr and his peerless wife for their pastor. Greenwood, if you will do your part Mr. and Mrs. Burr will do theirs.

Many hearts all full of tears at the parting, and many prayers will follow these loved ones to their new field of labor.

Sincerely yours,

STACY LORD.

Water Valley.

Last Sunday was a great day with us at Water Valley. The program was such as to attract a full house at both hours. At the morning service we took our collection amounting to \$120.00 for Home Missions and while it was not as large as we had hoped yet it was very gratifying. Several of the members have not sent in their contributions which will increase the amount materially. The church instructed Bro. E. A. Jennings to purchase a \$1,200.00 Vocation. A Jackson firm secured the order and the organ will be placed at once. The young ladies of the church have the money in bank to gladden the heart of the agent. We already have the leading choir in the State and with this splendid addition our song services will be an interesting feature of our worship.

The church had invited the popular pastor of Grenada, Bro. Jas. Robinson, to assist us in the ordination of four deacons. When the train pulled in Bro. Robinson and his lovely and accomplished wife were met by a hack and driven rapidly to the parsonage where light lunch was served. Then off to the church where a large, eager audience was in waiting.

Bro. Robinson read Acts 6:1-7; I Tim. 3:8-13, most impressively, after which there followed one of the clearest, most logical, most Scriptural sermons on the deaconship it has ever been my privilege to hear. The people were unanimous in words of appreciation, and whenever Bro. Robinson chooses to pass this way he will receive, not the ovation that Prince Henry has everywhere been given, but a most cordial one. Grenada should appreciate his labors, as no doubt she does, and give to him her most cordial support.

After the sermon Brethren Givhan, Matthews and Quinn were fully ordained to the office of deacons. We hope the church will receive a mighty impetus from this day, such as the Baptist Church at Jerusalem received A. D., 33. Bro. Robinson and his wife made a short visit. I suppose he is so absorbed in his work that he could not spend over one night in our city. He could easily have secured another invitation to visit us without angling for it.

You are giving us a splendid paper. I note quite a number of improvements since coming into the State. Other southern papers must look to their laurels.

Most fraternally,

D. D. SHUCK.

Books.

SIDE BY SIDE AND AN UPWARD LOOK FOR MOTHERS.

Through the courtesy of our friend, Dr. E. V. Mullins, of Louisville, Ky., we have received two little books, entitled as above, written by Mrs. Mullins. The former is charmingly written in true womanly style and fairly pulsates with the mother instinct. The mother passion of love adorns every page of this attractively, pathetic book.

Any mother, but especially one who has been bereft of a child, will be greatly pleased and helped by it. Rosa and Wheeler, two neighbor children, were almost inseparable companions during the few, fleeting years of their little, happy lives, and when they died, not many months apart, they were laid side by side with two white stones, just alike, resting on the little mounds. This book contains 115 pages, and can be had for 50 cents by writing to THE BAPTIST.

The latter is a book of an even dozen poems as pathetic and rich as can be found anywhere. The life of any mother, or any one else as for that, will be enriched by an acquaintance with these exquisite verses. Send 30 cents to THE BAPTIST and this little collection of poems will go to your office at once. These are really classic; they are immortal.

An Expression.

I wish you, with all who wish success to the blessed gospel of the Son of God our Savior, could have been with us at Morton on Saturday night, the 8th of February, to have heard that soul-stirring sermon, delivered by Bro. Martin. May the Lord send him to Morton again. God bless Bro. Martin in his work and may many souls be led to Christ through his preaching.

I love the blessed gospel, if I am not allowed to tell it. But in the language of Paul we are troubled on every side yet not distressed, we are perplexed, but not in despair, persecuted but not forsaken, cast down but not destroyed.

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. Brethren, pray for me.

A. G. FORE.

Which?

We find in *Harvest Bells* the song "How Firm a Foundation" reads thus: "The soul that on Jesus hath leaned for repose," and again we find in song books printed for those that teach apostasy, it reads thus: "The soul that on Jesus still leans for repose." Now evidently the author had just one thought in view when these lines were written and did not write it with two thoughts connected with that sentence.

Can you tell us who changed it, and by what authority? Evidently it once read "hath" or "still," and not both ways.

J. H. A.

Two Things.

It is best for little people not to say much, I suppose. Well, I don't, in THE BAPTIST, but this one time would love to be heard first about the College endowment. We so much need that endowment so that our boys can get an education as good as the best cheaply. In my school days the chance to get an education was not good and on that account I have had to do my work at a great disadvantage. Our College well endowed will help all the people in our State. Bro. Lowrey is doing nobly but he needs the help of all our Baptist people. In the two efforts to endow before this I took a little part, and aim to again when the collection is taken at Water Valley. Brethren of the State help; we can't afford to fail.

I wish to call attention to the mission and colporteur work done by Bro. H. L. Finley under appointment of the State Board. I think his work ought to be encouraged by all the pastors in his field. Bro. Finley is doing work that will help pastors and people by circulating Bibles, Testaments and other good books and tracts. He carries these books to the people, and has good success in selling, and giving them to the poor.

The printing press is largely used to teach the people false doctrine. We that have the light ought to give the people the Scriptures and the printed page teaching our Father's truth. The Board has made no mistake in keeping Bro. Finley in this work. Brethren, let us all help Bro. Finley to do one of his best years' work.

Again let me say, let's endow our College.

H. L. JOHNSON.

WANTED—A first-class concern or responsible party to take the agency for our specialties, the La Clarte Biscuit and Venetian Chocolates. Party must buy goods outright. Liberal terms. Address the Annen Candy & Biscuit Co., Green Bay, Wis.

Anxious.

Some of us are getting anxious to see the list of senators who voted against statutory prohibition.

We believe that the man who claims to be a prohibitionist, and drinks whisky, and votes for whisky, is a hypocrite, and is a good man to keep at home in the next election. We need righteous men in office, from constable, to governor, and from governor to president.

Prov. 29:2: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

W. H. H. FANCHER.

Ministerial Education.

The contributions to ministerial education this session have been quite few and the funds are away behind. I hope many contributions will yet be made and that we shall not be forced to go to the convention in debt.

Truly,

W. T. LOWREY.

Treas. B'd. Min. Education.

March 11, 1901.

THE HOME.

Sunset.

BY PROF. A. H. ELLETT.

A time like this,
When night has come—
The thunder's muttering in the west,
Is symbol of my soul's unrest;
And yet the day's hard strife is done,
And night comes on.

At such a time,
When night comes on,
The sad, sweet memories of the past
Come crowding eagerly and fast
To hurt me with a tale of home
When night has come.

I know 'tis vain,
The day is gone,
And you quick lightnings in the west
Are like the flashings in my breast.
That show how dark my spirit's home
Since night has come.

I humbly wait,
The night will pass,
It may be as it was of old,
This cloudy pillar may unfold
A wall of fire to lead me on
Till night is gone.

Opening Up "Avenues to God" in Our Homes.

[The following is the second of a series on "The Life Beautiful," as influenced by the home surroundings. Miss Lilian Whiting, who contributes these articles to Home and Flowers, has written four successful books on the general subject of "The World Beautiful."]

"How, indeed, shall we keep open the 'avenues to God' in our homes, which are the temples of the spirit as well as the shelter for the body?"

"So far as possible the writing desk should be an individual possession of each member of the family, for it is one of the most valuable points in the training of children to accustom them, from the time they are old enough to handle a pen, to write their own little letters, to keep their own little diary record of the day which need not be an attempted record of events in an uneventful life, but may, much better, consist of a running record of their reading and of quotations, and extracts copied from this reading. The marked intellectual development and expansion that will be evident in even a three-months' experiment of this nature with children will surprise the mother who has not heretofore observed it. Books are associated with the very springs of character, and there is much in even the greatest literature that the child in the nursery may easily learn to appreciate and love, and whose fineness and beauty of thought will transmute itself into beautiful qualities in the child's character. Early familiarity with noble

thought and exquisite forms of expression impress themselves indelibly upon the plastic nature of childhood to a degree of wholly undreamed of potency, and they are the most wonderful agency in determining the spirit finely touched to all fine issues."—From "The Life Beautiful" (11), by Lilian Whiting, in Home and Flowers for March.

Just How Much?

"I would do anything to get an education," said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust flew from the seams and corners.

"Just how much would you do Joe?" said practical Uncle Phil, interestedly. "As much as Elihu Burritt?"

"How much did he do?" inquired Joe. "Was he a boy without any chance?"

"No, indeed," said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew," said Joe, as if he, too, saw a pair of bellows at hand. "How old was he? Older than I am, wasn't he?"

"About sixteen when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work blacksmithing."

"I don't have to work as hard as that," said Joe after a while, with a shamefaced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint heartedly and sulkily given up the thought of going there. Somehow Uncle Phil's words had put things in a new light.—Christian Uplook.

"Mother Weston."

Most of the English illustrated papers for June contained a portrait of Miss Agnes Weston, on whom the Glasgow University had just conferred the degree of Doctor of Laws.

English sailors long ago gave to this lady more affectionate ti-

les—"Mother Weston" and the "Bishop of the Bluejackets."

Miss Weston, while still a girl, noticed the wretched condition of English sailors when on shore—the filthy, squalid inns to which they were restricted; the vice and debauchery forced upon them.

She began in a small way to remedy these evils. She founded an institution called "The Sailor's Rest," which provided clean, cheap accommodations for Jack as soon as he landed, gave him medicine, books and, most important of all, amusement, and defended him from the harpies who had robbed him so long.

Miss Weston gradually interested all classes in England in the work. The first "Rest" was built at Devonport; branch homes have been established in most of the seaports. She went from one to another, making friends of the sailors, influencing each one of them, writing to him when at sea, caring for his family, never giving up the effort to draw him to the right and to God. Many a poor Jack Tar wandering over the seas reckoned "Mother Weston" as his only friend in the world. She never failed him.

The knowledge required to manage the vast interests of this undertaking is so great that the grave Scottish university has thought fit to name her Doctor of Laws.

Mother Weston's work was well known to Queen Victoria, who sent for her from time to time to hear stories of the poor sailors—stories over which the good mother of her people both laughed and wept.

The story of Miss Weston's life shows what may be done by any

man or woman by long and unflagging effort in one direction.

A Habit Maker.

These were the words which attracted our attention the other day while passing down Cottage Grove Avenue. They were the sign over a tailoring establishment. We suppose they had reference, especially, to tailor-made suits for women; but they were also suggestive of other things beyond the art of the tailor. It is not simply the man who cuts and fashions garments for other people who is the "habit maker."

If we could have our habits made so easily after the fashion of the hour, they might be something easily put on and as easily put aside when out of date, but habit is something more than a garment to be worn on the outside. It is that which we have or are; that which has been woven into the fiber of character by the long and constant process of repetition, until by and by we have the habit which characterizes us, or, speaking more accurately, the habit has us, and we can not lay it aside as we would a garment. We do not need to seek some one skilled in the particular trade of furnishing characters for us; we are our own habit makers.

The Gate of Childhood.

The gate of childhood faces the sunrise. The gate of manhood lies under the midday sun. The gate of old age "looks toward sunset" indeed, but it is a sunset that carries with it the promise of an immortal day. They are all beautiful gates of life. Which is the most beautiful we will not



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venture to say till we see them all from the higher standpoint we hope to reach by-and-by. But even here and now old age, with all its infirmities, has its blessings which youth and manhood cannot know till they pass through the gate—the blessing of rest after toil, the blessing of sweet companionship with those with whom we have passed through all the beautiful gates, the living over again with them the scenes of the past to which "distance lends enchantment," the looking forward in glorious hope to higher fellowship where youth is renewed as the eagle's. These and the like lift the shadow from old age, and let God's sunshine in to brighten and warm. But this implies a touch of the healing hand. And now especially, as in life's morning, the help is none the less, but all the more divine if it comes through the eye, the heart, the hand of affection, and faith mingled, assisting us tenderly and lovingly to rise up above the gathering mists and shadows, and pass trustfully through one more

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

Ripley, Tenn., June 1, 1901.—Dr. E. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly,

W. H. BRUTON,
Pastor Baptist Church, Ripley, Tenn.

beautiful gate to the other mansions.—W. P. T., in London Baptist.

Beauvoir—The Home of Jefferson Davis.

Soon after the death of President Davis, a Northern syndicate made Mrs. Davis an offer of \$90,000 for the home of the South's fallen chieftain, for the purpose of erecting a second "Ponce De Leon Hotel" on the grounds.

Viewing the fact that Mrs. Davis and her daughter Winnie were at that time dependent upon their writings for a support, and the large sum offered by this syndicate, it would have seemed reasonable at least to accept such an offer, but Mrs. Davis declined this offer for reasons that all patriotic Mississippians understand.

Later on she received another offer of \$35,000 for the property, through Col. J. C. Calhoun, representing Northern capitalists, who wanted to make it an exhibiting place. This offer was also declined.

After the death of Mrs. Davis' daughter Winnie, she contemplated giving the home to some charity organization, as a home for young girls.

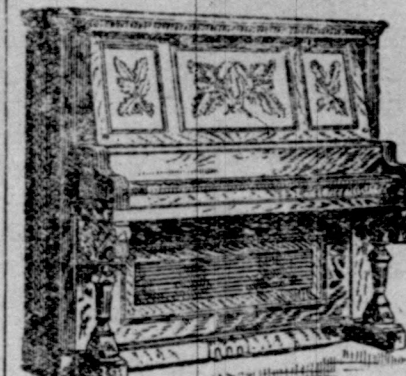
This idea was banished with the thought of making a soldier's home out of the property, as she had received numerous letters from "Daughters of the Confederacy" asking her help in such a move.

Mrs. Davis stated that she would gladly deed over to the "Daughters" a twenty-acre lot, lying west of Beauvoir, if the "Daughters" would build a home for the veterans. She afterwards received a letter from one of the "Daughters" stating that it was Beauvoir itself that they wanted. Having conferred with Mrs. Kimbrough about the matter, she advised the "Daughters" to correspond with her about the matter, and never heard any more from it until at the present term of the legislature, she was invited to come before that body and submit her offer to the State, which she did, offering the home and all the lands connected with same for \$10,000.

The legislature considered the offer and the Senate passed a bill to appropriate \$12,500 for the soldiers' home. The bill has not yet been passed by the House.

—The Pope has just celebrated his 24th anniversary and the papers say that 40,000 people were in line to see him. His great toe must have almost been kissed away.

Your Home Is Not Complete



Unless you have a Piano or an Organ in it. Either will help to make it attractive to your children and make them enjoy their evenings at home. We sell both in such a way that you can have no excuse for not buying one. We generally make the terms to suit the purchaser. Our line is so varied in price, quality and style that we know we can suit all. We handle the Knabe, Kimball, Steiff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt attention.

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THE B. Y. P. U.

W. P. PRICE, EDITOR.

The Daily Readings.

Mon. 17. Philom. How a slave became a brother. (v. 16.) Compare I Cor. 22:23.

Tues. 18. Colossians 1:1-23. "He is before all things" (v. 17). Compare John 1:1.

Wed. 19. Colossians 1:24-2:7. "Christ in Whom are all the treasures of wisdom" (v. 3). Compare Rom. 11:33-35.

Thurs. 20. Colossians 2:8-3:4. "Let no man rob you of your prize" (v. 18). Compare Phil. 3:14.

Fri. 21. Colossians 3:5-4:1. "Do all in the name of the Lord Jesus" (v. 17). Compare I Cor. 10:31.

Sat. 22. Colossians 4:2-18. "Let your speech be always with grace" (v. 6). Compare Eph. 4:29.

Sun. 23. Prayer Meeting. Our Own for Christ. Psalm 85:1-13.

Sunday School Lesson: Temperance Lesson. Eph. 5:11-21.

The Bible Readers' Course.

BY H. C. ROSAMOND.

Week after week will be found in THE BAPTIST in the B. Y. P. U. department, the "Daily Readings of the Bible Readers' Course." These Readings are published weekly at the request of the Board of Managers of the State Union. It is hoped that very many young Baptists will study each day the portion of Scripture designated for that day. This will take only a short time, and, if done faithfully and persistently, will yield a rich harvest of Bible knowledge. Every one will admit that the Bible is a much-neglected book. There are very many church members who do not read the Bible at all. Many others read it very little. They say they are "too busy just now." Most of them expect to read the Bible much more later in life. Now is the time for you to begin a systematic study of God's blessed Book.

Every one will admit that the systematic reading of the Bible is the way to get a thorough knowledge of that most wonderful of all books. We study other books with a definite aim. Why not study the Bible that way? The Bible Readers' Course has been worked out and arranged with a specific object in view. The last few weeks we have had a view of Paul's life and work as given to us in Acts and the

Epistles written by that "inspired Hero of the Early Church." I have received great benefit by the systematic study of this portion of sacred history in the regular meetings of our B. Y. P. U., every Friday evening.

Again, every one will admit that our young people should study the Bible more. This is pre-eminently an educational age. Our schools and colleges have received, within the past twelve months, gifts aggregating nearly \$100,000,000. Any youth with pluck and courage, can now get an education. Many schools are giving credit for the time spent in Bible study. Others make the study of the Bible compulsory. No young man is well equipped for business until he has some knowledge of the Bible. No one is "well versed in polite literature" who has not studied the Bible.

All departments of our church work are in pressing need of intelligent workers. We need workers in the regular Sunday services, in the prayer-meetings, in the Sunday-school, in the B. Y. P. U., meetings, in the mission societies, and all along the line. Bible scholars are in great demand. Everyone loves and honors the student of God's Word.

God has placed great responsibilities upon our young Baptists. He has called you to the work in an inquiring age. We believe Baptists are the custodians of sound Bible doctrines. God has commissioned us to preach the pure gospel to all the world. We must do it, or be recreant to duty. But how can our people teach unless they have first learned what God would have us teach?

I beg every reader of these lines to study the Bible Readers' Course closely for a few months, and see what benefit you will derive. I hope every Union in the State will take the Course. If your church has not a Union, will you not endeavor to organize one, and begin earnest consecrated study and work?

For the benefit of those wishing to know "how to conduct the Bible Reader's Course" I append the following:—

1. The daily selection in the B. R. C., may be read at one sitting, and would form a fitting part of your daily devotions. There certainly ought not to be a day in our lives in which we do not read some portion of the Word of God. This course furnishes an admirable plan.

2. The course should be in the hands of the Devotional Com-

mittee. The topic for the young people's prayer-meeting is a part of the course, and a column in The Baptist Union is given to helps and hints for leaders.

3. The committee should secure pledged readers for this course from members of the congregation as well as from the membership of the Union. A few minutes should be taken occasionally at the devotional meeting to quiz readers and to draw out helpful thoughts and choice passages suggested in the course of reading.

4. The devotional meeting should be an inspirational force permeating the entire work of the society.

Winona.

On next Friday evening the B. Y. P. U., at Winona expect to enjoy "a great feast of good things." They have secured the services of Prof. Booth Lowrey to deliver his instructive and side-splitting lecture, "Simon Says, Wig-Wag." It is well known that Booth Lowrey has no superiors, and few equals on the platform. "Ye Editors" are specially invited to come up and hear Prof. Lowrey, and rest awhile and refresh yourselves among the people whom you both served as pastor in former days.

Wanted

At once to know the names of every church in Mississippi that has a B. Y. P. U. in it. Also the names of Pastor, President and Secretary. Won't you make it your business to send me a postal card with this information at once? The Executive Committee of the State B. Y. P. U., wants this information, won't you furnish it?

Yours very truly,

ARTHUR FLAKE,

Pres. Miss. B. Y. P. U. Winona, Miss., March 1902.

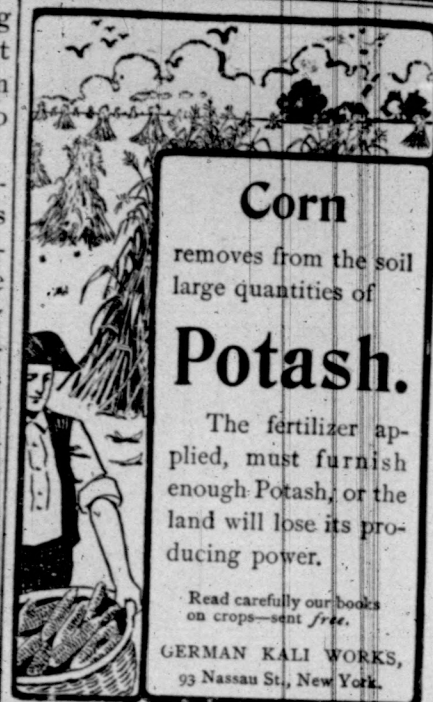
[It is very important that the above information be gotten in hand forthwith. Let the Presidents and Secretaries of the several Unions see that Bro. Flake gets the information for which he asks at once.—ED.]

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Mozley's Lemon Elixir.

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. Reevesville, S. C. W. A. GRIFFITH

Mozley's Lemon Elixir.

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors had failed. Beulah, S. C. N. D. COLEMAN

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good. CHARLES GIBBARD, No. 1515 Jefferson St., Louisville, Ky.

Lemon Hot Drops.

I had for several years severe ulcerated sore throat, causing much pain and uneasiness, as there was considerable hemorrhage when coughing. I bought one bottle of Dr. Mozley's Lemon Hot Drops. It gave me almost immediate relief. Have used it only twenty-four hours, and my throat and cough is almost entirely well. It is certainly an efficient and speedy remedy. A. F. THOMPSON, 116 Forsyth St., Atlanta, Ga.

Mozley's Lemon Hot Drops.

Dr. W. E. Bingham, Druggist, North Port, Ala., writes: Dr. Mozley's Lemon Hot Drops is the most saleable and best remedy for coughs and colds I ever sold. Sold by druggists. Twenty-five cents per bottle. Prepared by H. Mozley, M. D., Atlanta, Ga.

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W. B. F. LEWIS, Lewiston, La.

Deaths.

Lizzie May Taylor.

Lizzie May, daughter of R. C. and M. E. Taylor, was born April 6th, 1894. Died October 30th, 1901. She was a sweet little girl, and loved by all with whom she came in touch. It was my pleasure to be associated with her for three years, and can truthfully say that I never knew a more obedient nor lovable child. The home was so bright with her smiles and affections. She leaves father, mother, and one brother, with a host of relatives, to mourn her departure. As we move on in life we will think of her, in a sweet heavenly rest, for we know she is at rest. To the family we say, may this sad, and yet joyful, event be a powerful incentive to draw you closer to God and Heaven. God has put forth his own dear hand and plucked this sweet beautiful flower while yet in its bud; but he did it with an innocent hand, and though we cannot understand, yet we will blye and blye.

She was good as she was fair.
None—none on earth above her!
As pure in thought as angels are,
To know her was to love her.

REV. W. S. ROGERS.

Mrs. Emmie Watkins Sims.

Mrs. Emmie Watkins Sims was born November 5th, 1880, and passed to her reward January 10th, 1902. Born in Cobb county, Georgia, she grew to an 8-year-old child there, when her parents moved to Alabama, lived there three years and from there they moved to Laurel, where their daughter spent the remainder of her life. Converted at thirteen years old, she united with the Laurel Baptist Church, and consecrating her life to the Master's service she was ever active and faithful until, in obedience to the summons Home, she passed from toil and labor to rest and reward.

Much might be truthfully said of the virtues and beauty of this young life that, to all human thinking, was so untimely ended. She loved her church in every branch of its work, but the Sunday School seemed to lie nearest her heart. For seven successive years, she never missed a meeting of her Sunday School! What a precious legacy, this, to her memory! What a rebuke upon many so-called Sunday School workers!

She was married to Charlie Sims, of Laurel, April 2nd, 1900, and in one year, twenty months and twenty-two days she left him to suffer and to mourn as only those who pass through similar bereavement can know.

When the writer thinks of the fact that this bereaved friend is not a Christian, he can but breathe a prayer to God that the death of his Christian wife may be made the means of drawing him to Christ.

Laurel, Miss.

Timothy Rodgers and Mrs. Sarah Speed.

I was called yesterday to officiate at the burial of two of God's old servants at Leaf River Church, Covington county, Miss. The deceased are Deacon Timothy Rodgers, and his sister, Mrs. Sarah Speed. Both were attacked on the same day—died and were buried on the same day. Bro. Rodgers was born on the 30th of October 1828, Sister Speed being some ten years older—both died on the 5th of March, 1902, full of years, full of faith,

and full of honors, and were buried in the presence of a large congregation of relatives, friends, and brethren and sisters in Christ.

Brother Rodgers had been blessed with two noble wives, the former having died August 13th, 1864, by whom four children were born, all of whom are active members of the old church of which he has served as deacon for more than a generation. He married the wife that survives him August 22nd, 1866. These noble women were sisters, whose given names were respectively Sarah and Rebecca. Like the women of Bible type, they attended to the domestic duties of the home, and reigned as queens to the great delight and comfort of the man of God—the head of the family.

Bro. Rodgers will be greatly missed throughout the country where he lived. He was the friend to the poor, the counsellor of the wayward, and the model for the Christian. His house was the preacher's home, and Sister Rebecca always presided with grace and dignity. Brethren Chastain, of Mexico; Ray, of Alabama, and H. M. Long, of Mississippi, will all remember the rich and boundless hospitality of the deceased deacon's home. May great grace be upon our devoted sister, and the children and grand children, to strengthen and save them all.

T. D. BUSH.

OSTEOPATHY

DR. R. L. PRICE,

Graduate of the American School of Osteopathy, under the founder of the science; two years' experience. Graduate Louisville Medical College; Eight years' experience.

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Is quickly relieved and promptly cured by Dr. Drummond's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummond Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

Dropsy

I can cure you in ten days, or no money wanted. Have used it ten years in my practice and never lost a case. E. D. GRIMES, M. D.
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Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

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Rev. Walker's
FAMOUS
Dyspepsia
CURE

Like Washington, is famous for its glorious achievements. Instantly and completely relieves Dyspepsia, Nervous Indigestion and Constipation. Permanently cures it in a very short time. It never fails. Neglected Dyspepsia brings on Bright's Disease of the Kidneys, and undermines every vital organ of the body, if not checked, and cured.

J. G. Thompson, Anclote, Fla., writes: "I suffered from a dreadful case of Dyspepsia. Could scarcely eat anything. Famous Dyspepsia Cure gave me instant relief, and I gained fourteen pounds in one month. My friends are astonished at my wonderfully quick recovery."

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Rev. F. M. Martin, Van Wyck, S. C.: "Best Dyspepsia medicine I ever found."
Mrs. R. F. Kolb, College Park, Ga.: "Instantly cured me of excruciating, acute indigestion."

Prominent Georgia minister: "F. D. C. cured me of an awful case of Dyspepsia. My kidneys were badly effected by the disease. Could scarcely eat or sleep. Gave instant and complete relief, curing me entirely in a short time. A wonderful medicine." [Name given.]

A box containing about one month's treatment sent by mail for \$1.00. Perfectly harmless, very pleasant to take, and as gentle as nature in effect. Address, Rev. E. H. Walker, Box 92, Atlanta, Ga. Bank checks 10c extra for exchange.

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When traveling, do not overlook the superb service of the Queen & Crescent Route. Solid Vestibule Trains. Elegant wide vestibule sleeping cars and day coaches. Dining cars to all Eastern points; also dining cars between Vicksburg and Shreveport. Parlor cars between Meridian and Shreveport on local trains. Through sleeping car service to Washington, New York, Philadelphia, Baltimore and Cincinnati via Chattanooga. For further information apply to nearest Q. & C. ticket agent, or address,

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New Orleans & Northeastern
Railroad Company,
Alabama & Vicksburg
Railway Company,
Vicksburg, Shreveport & Pacific
Railway Company.
PASSENGER DEPARTMENT.

Account Confederate Veterans' Remun. Dallas, April 22nd to 25th, 1902, Queen & Crescent Route will sell round trip tickets to Dallas at very low rate of one cent per mile traveled. For detailed information as to dates of sale, limits and total figures, see later announcement, or apply to ticket agent.

THE CONFEDERATE REUNION, DALLAS, IN

APRIL.
The Confederate Veterans who go to the Annual Reunion at Dallas in April via the Queen & Crescent Route will be able to see at the crossing of Pearl River in the eastern outskirts of Jackson, Miss., a relic of the late war.

The Railroad Bridge which, in 1863, spanned the river at that point was destroyed by order of General U. S. Grant; the piers of masonry were shot down to a foot from the surface of the water. Afterward, the Railroad Company, then known as the Southern Railroad, built a wooden bridge at this point supported partially by piles and partially by timber supported by the remains of the old brick piers.

This wooden bridge has just been replaced by a firm steel structure a few feet to the north of the old bridge.

The remains of the old piers are still in existence, however, and mark one of the many points of interest to the Veteran traveling through Mississippi.

This Railroad now known as the Alabama & Vicksburg Railway (a part of the Queen & Crescent System), having been in existence at the time of the war, the country through which it runs was nearly all fighting ground.

Account Annual Meeting General Assembly Presbyterian Church, Jackson, Miss., May 14-27, 1902, Queen & Crescent Route will sell round trip tickets to Jackson, Miss., at rate of one first-class limited fare for the round trip on May 12th, 13th and 14th, with final limit May 30th, 1902.

NATIONAL CONVENTION PEOPLE'S PARTY, LOUISVILLE, KY., APRIL 2, 1902.

For the above occasion the Queen & Crescent Route will sell round trip tickets to Louisville, Ky., on March 30th, 31st and April 1st, at a rate of one first-class limited fare for the round trip, with final limit April 4th, 1902.

BOYS' RED SEAL SHOES
RED SEAL BUILT FOR SERVICE
ATLANTA

WOMAN'S WORK.

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Right.

Back of the breach and bitter hate,
Back of the battle the vengeance sates,
Back of the bigot's small, narrow creed,
Back of the teaching that in error leads,
Back of the doubt that ever disturbs,
Back of the noisy clamor of words,
Back of tyranny's harsh, cruel might,
Back of it all, is ever the Right.

Over the bitter, unequal strife,
Over the tenet with error rife,
Over dark falsehood's artifice mean,
Over hypocrisy's hidden scheme,
Over the blame on innocence heaped,
Over the might that crushes the weak,
Over the false balance and its gain,
Over it all, Right triumphs and reigns.
ERON OPIA GREGORY.

The Rewards of Christianity Satisfy Fully the Demands of the Saved Soul.

BY MISS VIOLA DUNBAR.

Christianity teaches us that life, be its condition ever so humble, is holy. If we are true Christians, and strive to do and bear the responsibilities which every moment holds, our reward is certain, both for this life and that which is to come.

Along the rugged journey on earth, the Christian pilgrim has for his constant companion, intercessor, and guide, the Holy Spirit, who is ever ready to help him overcome the evil one and do the things which are pleasing in the sight of God.

We who are Christians have much to be thankful for, and in our own happiness should seek to make others happy. If the Lord blesses you with good health and a home, give Him the praise, and show your gratitude in some substantial way. He has saved you with His amazing love; why not tell the story to others, carrying into the heart deprived of the blessings of God's love which you enjoy, that peace and comfort which has been given you? Scatter sunshine and kind words along your pathway, and, in helping others, you are thus rewarded. We should show in our lives, songs, and prayers, the holiness of Him who is the source of all life and happiness on earth or in heaven.

Though the clouds sometimes gather in the form of disappointments, afflictions, and temptations, seeming to hide from view all hope and sunshine, in these shadows of life hope's banner is

still unfurled, and the same Divine Hand that controls the dark clouds above us will also waft us into the eternal harbor of rest, where shadows never come.

Then, when we are done with the things of this earth, and time has run its course and we stand before the King in His beauty, Christ will have a home in our Heavenly Father's house, where He will reign and live forever and ever.

Are not, then, the rewards of Christianity enough? Do they not indeed fully satisfy the demands of the saved soul? How glorious the thought, that when He calls you before the Great White Throne to give an account of the deeds done in the body, you may hear the glorious refrain sung by the angels of Heaven,—"Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

The "Intolerable Situation in Rome."

The peculiar relations and antagonisms that exist between the Government of the young kingdom of Italy and the papacy, have brought about a condition of affairs in Rome which Pope Leo has declared to be "an intolerable situation." In *The Westminster Review*, (August), Mr. H. M. Vaughn, who writes himself down as a Protestant well-

wisher of United Italy and yet as one who acknowledges the grievances of the Vatican, begins his comment upon the situation by saying that it is apparently incapable of improvement through amicable adjustment. His language is: "The present position of the two governments in Rome is not unlike that of the two dogs on their plank bridge; neither government will budge, yet neither is in an attitude to fight for ultimate supremacy. Now, of these two parties one must retire for the other and the question is, which?"

The attitude of the Vatican is further explained to be a result of the enormous loss to the papal treasury owing to its deprivation of Rome and the old states of the church. The promise of the Italian Government to set aside 120,000 francs for the Pope as compensation for his loss of the temporal power has not helped to heal the breach. Compensation of this sort would have been equitable only in case a treaty had been signed between the King of Italy and the Pontiff, by which the latter transferred his sovereign rights over Rome for such a sum. "But no such treaty exists: it has been simply a case of occupation of a desired property by violence, followed by an offer of compensation to the disturbed original owner."—*Literary Digest*.

"What has society done for us?" "Increased the number of our inferiors."—Brooklyn Life.

ARE YOU DEAF? ANY HEAD NOISES?

ALL CASES OF DEAFNESS OR HARD HEARING ARE NOW CURABLE

by our new invention. Only those born deaf are incurable. Head Noises Cease Immediately.

F. A. WERMAN, of BALTIMORE, SAYS:

Gentlemen:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion. About five years ago my right ear began to ring, and this kept on getting worse, until I lost my hearing in this ear entirely. I underwent a treatment for catarrh for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the affected ear would be lost forever.

I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and today, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain Very truly yours,
F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

Our Treatment Does Not Interfere With Your Usual Occupation. Examination and advice free. You Can Cure Yourself at Home AT A NOMINAL COST.

INTERNATIONAL AURAL CLINIC, 596 La Salle Ave., Chicago, Ill.

\$100 for a Bottle.

This would not be a large price to pay for Dr. Drummond's Lightning Remedies for rheumatism if one could not get relief any cheaper. The Drummond Medicine Co., New York, have received hundreds of unsolicited testimonials from grateful people restored to health by the use of their remedies, who would not hesitate to pay any price rather than suffer the former torture. If you would like to try these remedies, and your druggist has not got them, write direct to the company. Agents wanted.

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Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

Between Birmingham and Memphis and points in Kansas, Arkansas, Oklahoma, Indian Territory, Texas and the West and Southwest.

Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to
Passenger Traffic Department,
Commercial Building,
—Saint Louis.

TEMPERANCE.

BY W. H. PATTON.

"Blind Tiger Man."

A noted "blind tiger man" of Meridian, was going up on the train after Clarke County court, had adjourned. A liquor drummer wanted to sell him some liquor and he told the drummer he was going to quit. He said I can afford to pay fifty dollars occasionally as a fine, but five hundred dollars and three or six months on the rock pile is too much for me. While Judge Neville does not reside at Meridian, he seems to be afraid that Judge Hall might hit them hard next time.

"Public School Fund."

When the saloon license went into the school fund the public school fund was three hundred thousand dollars and how while the liquor license goes into the State treasury and the saloons driven out of sixty-three of the seventy-five counties in the State the appropriation for the public schools is one and a quarter million dollars. The saloon men and their henchmen told the ignorant that there would be no school fund if they voted the saloons out.

"Knock-out-Drops."

The N. O. Picayune says, "The drugging and robbing of strangers is common in the low bar-rooms of the city."

But he is surprised to know that a visitor has been drugged at the saloon in the Cosmopolitan hotel. It is the business of all saloons to rob their customers of their health, reputation, character, respectability, life and soul. Drugging them and making them easy victims for robbers and swindlers to get their money is the least harm they can do.

A Quarter's Worth.

BY JEFF D. RAY.

Yesterday, on the streets of Corsicana, an old man shaking with palsy approached me, asking alms. After handing him a quarter I began to ask him some questions about his past life, and among others asked him if he had ever been a dissipated man; to which he replied: "Yes, pardner, I won't tell you no lie. When I was able to work, I drank up everything I could

make—and that is what ruined my health and brought me to what I am now. What you see me, whiskey made me." Two country boys, perhaps twelve and fourteen years of age, were standing near. I called them up and said: "You see this man? You see how he is clothed in rags? You see how he trembles with disease? You see him going about the street begging? Do you know what brought him to this? Whiskey made him what he is, and it will make you just like him, if you drink it." And the old beggar, with a husky voice and tears in his eyes, begged them never to touch it; "for," he said, "whiskey has ruined me, and it will hurt anybody that drinks it." And there on the busy street the two boys, whom I never saw before and perhaps will never see again, promised the preacher and the tramp and the onlooking God that they would never touch whiskey. As I turned away the thought came to me that the old tramp would perhaps go and spend my quarter for whisky; but I consoled myself with the idea that even if he did I had my quarter's worth in the object lesson that he had enabled me to set before the two boys, and that perhaps the little incident would save one of these boys from a drunkard's grave and his poor mother from a broken heart.

I write this in the hope that every father who sees it will read it over to his boys and reinforce from his own experience the teaching of this object lesson, and get them to promise never to touch whisky, but to fight against its legalized existence as long as they live. Hamilcar caused his son Hannibal to swear on his sword a terrific oath of hatred to Rome. So, brethren, let us cause our boys to make a solemn vow of truceless war against the liquor traffic till the death-dealing monster is driven from the face of earth. God help us.

Corsicana, Tex.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.; WARDLINE, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.
Hall's Family Pills are the best.

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They carry in stock the

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The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

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Biblical Studies, for older scholars, New, each per year!
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(The above prices are all for clubs of five or more.)
Good Work (monthly). Price, 25 cents per year! In clubs of ten or more, 20 cents per year!

American Baptist Publication Society
SOUTHEASTERN HOUSE, 69 Whitehall Street, Atlanta, Ga.

Personal.

—Evangelist Miller will hold a meeting at Summit second Sunday in April.

—We extend sympathy to Rev. J. E. Phillips, of Anding, whose wife died last Sunday.

—Yale College conferred the honorary degree of LL.D. upon Prince Henry when he was in New Haven last week.

—Is the Southern Baptist Press Association dead, resting, or still active? What did you say, Brother Folk?

—Bro. J. G. Gilmore has changed his residence from New Hope to Mt. Olive, on the Gulf and Ship Island Railroad.

—We sympathize with Rev. B. F. Miller, of Vaughans, in his recent illness, and trust he will soon be entirely recovered.

—Secretary of the Navy, Long, has resigned and W. H. Moody, of Massachusetts has been appointed as his successor.

—Prince Henry is a grandson of the late Queen Victoria—no wonder he is so charming in his manners while in America.

—The First Church, Baltimore, will be enlarged at a cost of about \$70,000. Rev. Curtis Lee Laws is the popular young pastor.

—There is only one Baptist family in Batesville that does not take THE BAPTIST. Can any town of Batesville's size duplicate this?

—We have enjoyed visits from a great number during the week closing, but scarcity of space forbids the mention of their names.

—“Ranch Life and the Hunting Trail” by Theodore Roosevelt is now to be translated into German—one result of the Prince's visit, anyhow.

—Eva Williams, Langford, eleven years old, answers “Uncle George's” question: “Who was Samuel's mother?” in four words: “Hannah was Samuel's mother.”

—We ought to have many laymen at the Southern Baptist Convention in Asheville. Let us have more business men and more business for the Lord in our Convention.

—Rev. J. P. Hickman, of Durant, is serving the Bethel (Yazoo) Church this year. He must not forget that the next session of the Yazoo Association is to convene with this church.

—Three pupils were expelled from the public school in Massachusetts last week for eating onions, and yet, the government at Washington continues to send out onion seed to the people to plant.

—The Walnut Street Baptist Church, Louisville, Ky., worshiped in the Sunday School room of their new church last Sunday. It is said to be really the finest Baptist church in all the Southern country.

—Rev. W. M. Burr, who has for five years been the successful pastor of the Baptist people at Greenville, will leave on April 1st to accept the pastorate of the Greenwood church. It is fortunate for the work that he does not leave the Delta, but only changes place of residence and work.

Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

A New Money Making Business.

NO
EXPERIENCE
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LET US START YOU. Write Today.
\$20 to \$35 and Expenses Weekly.

COSTS YOU
NOTHING TO
INVESTIGATE.

Write Us For Our Proposition, Anyway.

NO HUMBUG, FAKE OR TOY
PROPOSITION.

An Honest, Legitimate Enterprise,
Backed By An Old, Reliable, Responsible Firm. Capital,
\$100,000.00.

BIG PROFITS.

NEW, QUICK PROCESS,
EASILY AND QUICKLY LEARNED.

We manufacture complete outfits.
All sizes.



Royal Silver Outfit in Operation.

Don't Fail to
Write Today.



Traveling Outfit For Gold, Silver and Nickel Plating.

Shop Outfit
For Gold, Silver and
Nickel Plating.

Why Slave Longer for Some One Else

to make a profit out of you? Remember your employer will only pay you a salary as long as he makes a profit out of your labor.

Why not go in business for yourself, reap all the profits and get a standing in your community?

In this era every bright man and woman is looking to own a business, to employ help and to make money. It is just as easy to make money for yourself as it is to coin money for some grasping employer who pays you a small salary.

If you are making less than \$35.00 weekly it will pay you to read this announcement, for it will not appear again in this paper.

If honest and industrious we will start you in this profitable business. We will teach you absolutely free how to conduct it.

\$20.00 to \$35.00 and expenses weekly can be made at home or traveling doing plating and selling Prof. Gray's new line guaranteed plating outfits for doing the finest of plating on Watches, Jewelry, Tableware, Knives, Forks, Spoons, Castors, Bicycles, Sewing Machines, Swords, Revolvers; in fact, all kinds of metal goods. Heavy plate warranted. No experience necessary.

Demand for Plating is Enormous. You can do business at nearly every house, store, office or factory. Every family has from \$2.00 to \$10.00 worth of tableware, besides jewelry, bicycles, watches, etc., needing plating. Every jewelry, repair shop, dentist, surgeon, undertaker, manufacturer, college, hotel, merchant, retail store wants plating done.

Write Today to GRAY & CO., Plating Works, 203 Miami Building, Cincinnati, Ohio.

Above firm is thoroughly reliable and will do just as they agree. The outfits are just as represented and do fine plating, and after investigation we consider this one of the best paying businesses we have yet heard of.—Editor The Baptist.

—Rev. L. D. Warren, who has been temporary supply at Valence Street Church, New Orleans, is desired to remain as their permanent pastor. It was Dr. B. H. Carroll who preached two years at Waco before he would accept the call. He stayed with them 28 years!

—Dr. J. E. Noble, of Fannin, was a pleasant caller at THE BAPTIST office last week, and informed us that Bro. W. S. Allen had given up the work at Fannin and Bro. Sheppard, of Clinton, had been called.

—Dr. Alexander McLaren, of Manchester, England, has entered upon his 77th year in the city of his birth. He does not fall under the condemnation of the old adage, that “rolling stones gather no moss.”

—The new pastor of the Euclid Avenue Church, Cleveland, Ohio, Rev. C. A. Eaton—Mr. Rockefeller's pastor—announces that he is going “down town” and preach on the street corners to whomsoever he may induce to stop and listen to him.

—The church that leads all others in the world in its contributions is not in the United States, nor Europe, nor Asia, nor Africa, nor Australia. It is a little “mission church” in Honolulu, Hawaii, composed of the descendants of some of the old missionaries. Last year they gave \$14,000. Some time ago by a special appeal they gave \$34,000 at one time to the cause of missions; and they are not wealthy. We have thousands of churches in this country that could buy them several times.

TREMENDOUS PROFITS.

To plate 6 teaspoons requires about 3 cents' worth of metal and chemicals; 6 knives, forks or tablespoons about 5 cents' worth. Agents usually charge from 25 to 50 cents per set for plating a spoon; from 50 cents to \$1.00 for a tablespoon, forks and knives. We allow you to set your own price for plating. You have no competition.

The Royal Silver Outfit, Prof. Gray's Famous Discovery, New Dipping Process, latest, quickest method known. Tableware plated by dipping in melted metal, taken out instantly with fine, brilliant, beautiful plate deposited already to deliver. Thick plate every time. Guaranteed to wear 5 to 10 years. A boy plates 200 to 300 pieces of tableware daily, from \$10.00 to \$30.00 worth of goods. No polishing or grinding necessary either before nor after plating.

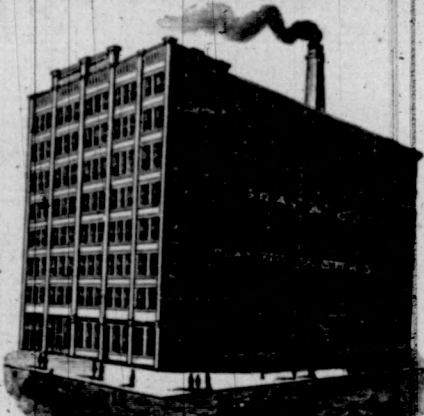
Let us start you in business for yourself. Don't delay a single day. Be your own boss. Be a money-maker. We do all kinds of plating ourselves. Have had years of experience, manufacture our own goods, send our outfits out complete, everything ready for use.

We teach you everything, furnish receipts, formulas and trade secrets free, so that failure should be impossible.

We are responsible and guarantee everything. Reader, here is a chance of a lifetime to go in business for yourself. Now is the time to make money.

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for our new plan and proposition, also valuable information, how the plating is done. Write today so we can start you at once. Sample of plating by our Outfits for 2-cent stamp.



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We are an old Established firm. Capital \$100,000.00. Been in business for years. Know exactly what is required. Furnish complete outfits the same as we ourselves use. Customers always have the benefit of our experience.